THE UNIVERSALIST *Leader*

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JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Chapel Service at the Elliott P. Joslin Camp

Volume CXXXVII May, 1955 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.

To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

May, 1955 — No. 5

For a quarter of a century, the Association of Universalist Women have maintained a summer camp for diabetic girls at Clara Barton Homestead, North Oxford, Massachusetts. This summer will mark the eighth year of the Elliot P. Joslin Camp for diabetic boys, also maintained by our women. The **Cover Picture** shows the **Joslin Camp boys and their Counselors at Chapel Service.**

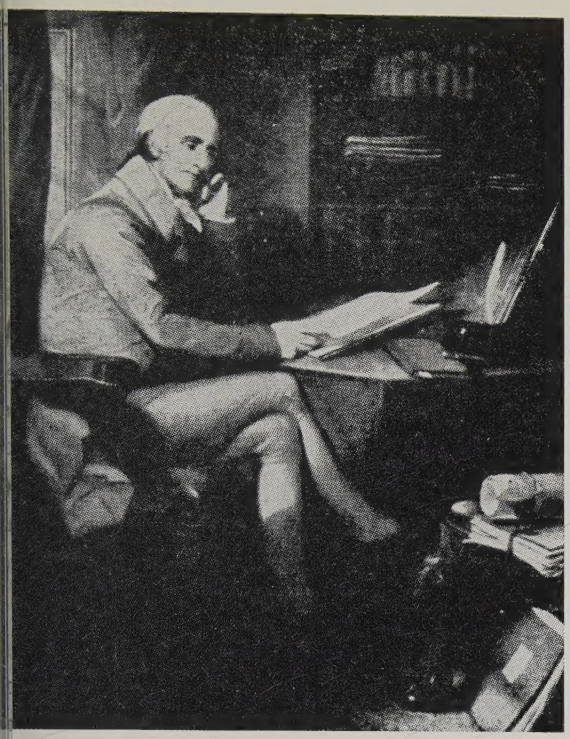
Devere Allen, veteran Editor-in-Chief of Worldover Press, commenting on the appointment of Harold Stassen to cabinet rank post on disarmament, recalls that the **Cabinet Rank Position for Peace** (was) **First Advocated by the Universalist Benjamin Rush.**

The Joint Interim Commission on Federal Union presents its **First report to the Churches.**

Irving R. Murray, chairman of the Joint Commission and minister of the First Unitarian Church of Pittsburgh, Pennsylvania, gives us a sprightly account of **Unitarian-Universalist Union at the Grass Roots.**

Gordon G. Newell, director of the Extension Department of the Universalist Church of Maine, outlines the motivation and method back of Maine's current program of revitalizing dormant or semi-dormant Universalist parishes in his essay, **Dedication to Growth.**

The **Editor** presents a brief pictorial review of the **First Ten Years of the Universalist Service Committee.**



r. Benjamin Rush, author of the First Univer-
alist Church Covenant and advocate of peace.

Cabinet Rank Disarmament Position First Advocated by Universalist Dr. Rush

Devere Allen

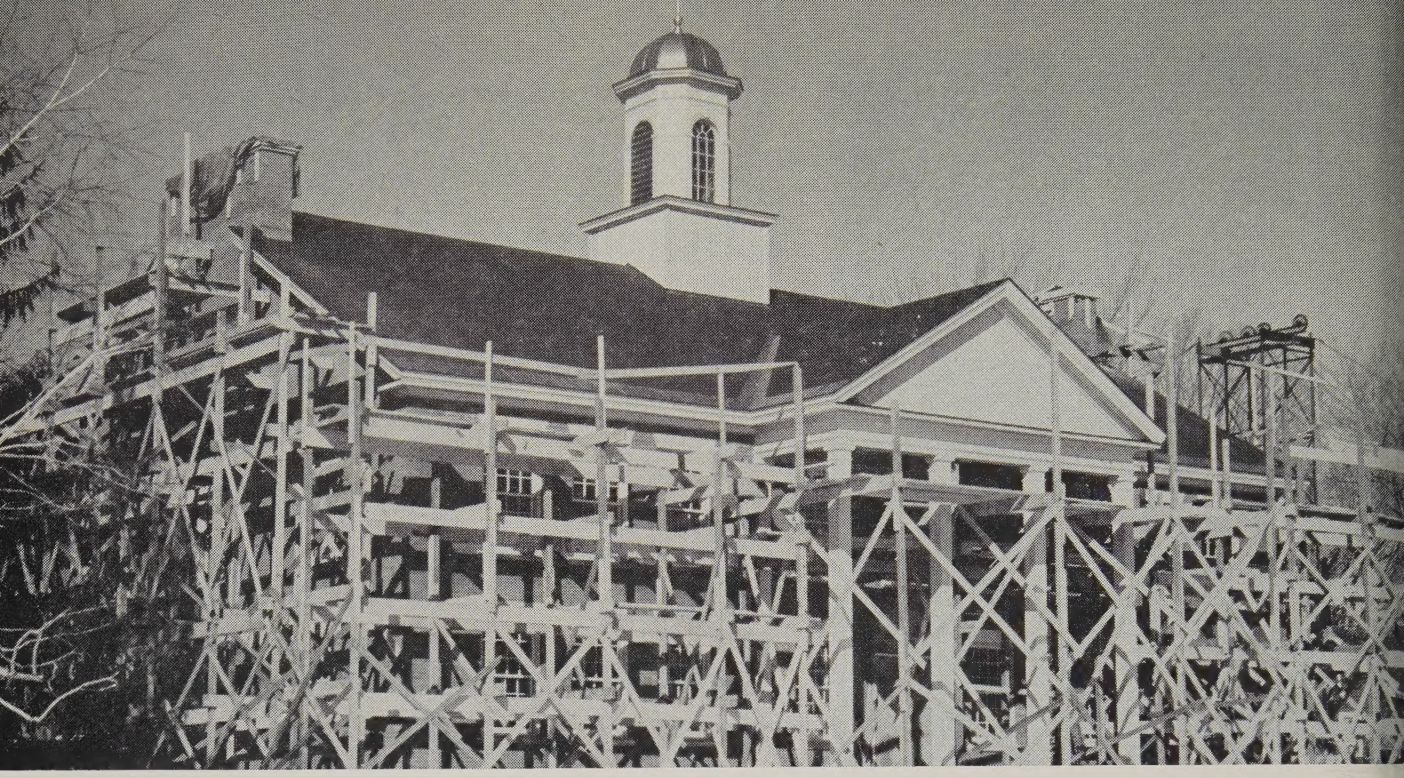
HAROLD STASSEN'S new job as Special Assistant on Disarmament Problems, with Cabinet nk, is bound to be a sticky one. Yet the creation of h a post was dramatic, and if seen in its correct oportions it will symbolize the longing felt by many nericans for direct work on one of humankind's st urgent needs. For perspective on the meaning Stassen's tasks, we can wisely explore some aspects American history in their relation to current interional politics.

Hailed in some quarters with jubilation, as "at last" establishment of a Peace Secretariat, it is worth ting that such a dream caught the imagination of nericans periodically through one hundred and sixfive years. The real originator of the idea was Dr. njamin Rush, a signer of the Declaration of Indedence, and a distinguished physician who served an army surgeon during the Revolutionary War. It bit hard to dismiss him as a crackpot, or as a weak riot, but what he said when he launched his plan uld provide a field day for almost any Congressioninvestigating committee. He pulled no verbal nches.

t was back in 1790 that Dr. Rush developed his n. In his mind it was tied up with the glowing es for the new American Republic and its moral dership. He would have nothing of military training. He said: "Should we inspire our youth, by such exercises, with hostile ideas toward their fellow creatures? Let us rather instill into their minds sentiments of universal benevolence to men of all nations and colors." In his program for a Cabinet post to wage peace, he declared: "Let a Secretary of Peace be appointed . . . Let him be a genuine republican and a sincere Christian, for the principles of republicanism and Christianity are no less friendly to universal and perpetual peace than they are to universal and equal liberty."

Far ahead of his time, but with greater support than any such statement could win today, Rush urged: "Let the following sentence be inscribed, in letters of gold, over the doors of every State and Court house in the United States: 'The Son of Man came not into the world to destroy men's lives, but to save them.' " Over the doors to war offices, however, he wanted a very different inscription: "An office for butchering the human species. A widow- and orphan-making office. An office for creating public debt. An office for creating poverty and the destruction of liberty and national happiness."

The idea did not down. Benjamin Banneker, a free Negro, followed up the Rush plan in his *Almanac,* outlining it to President Thomas Jefferson. The scheme kept coming to life, after all rebuffs. It was



Atwood Memorial Hall, Spring, 1955; will be completed June, 1955; occupied September, 1955; dedicated October, 1955.

urged through the years prior to the Civil War, and Secretary of State John Hay, after the Spanish-American War, gave it some consideration. In 1909 and for a short while following, President Taft's Department of State actually had an Under-Secretary for peace. It was suggested alike by William Jennings Bryan and Admiral Goodrich. The late Carrie Chapman Catt was for a Peace Department attached to State. Agnes Macphail, a Canadian M.P., introduced a measure for a Canadian Peace Department in 1928. Two years before, Kirby Page outlined a detailed scheme with a budget that suggested the later idea of spending for peace put forward by the late Senator Brien McMahon.

Stassen's task will be formidable because of the very times in which we live. He will have to defer to the Defense Department, the National Security Council, the most bellicose wings of Congress. He will be hopping about on the griddle of ineptitude perpetually heated by John Foster Dulles. He will find roadblocks set up by the monolithic mentality of the communist world. One thing he can do, if he is skillful and determined: he can take the chains off the very word "peace," and give disarmament the place in popular opinion it once had. He can try to counteract apathy, cynicism, and political opportunism. Surely the appointment should be welcomed, and as far as it goes, President Eisenhower given credit for an imaginative and forward-looking step.

Common sense, however, must make everyone realize that the most laudable work for disarmament is inevitably a creature of *policy*. If policy is warlike or rash, disarmament becomes a mere word. There is something unreal about any disarmament talk while the United States government is so rashly and unnecessarily willing to risk war over two wretched and insignificant islands like Matsu and Quemoy, which are of no security value to the U. S., and hardly any to that biggest American security risk of all, Chiang Kai-shek.

Yet there has been a gain, for a policy of encouragement about negotiations with Russia might make the London approaches to disarmament shortly take on greater importance. The call for such talks issued by the conservative Senator Walter George, and at least faintly echoed by the Administration, followed by Premier Bulganin's whisper of hope, are a relief from the sheer negativism of recent months. A small egg can hatch into a pullet that can lay a larger egg. Mr. Stassen must be given what popular backing can be mobilized, and the Administration at Washington, which appears singularly unaware of it, made to see that disarmament and policy are not two separate things, but one. You can't expect much disarmament when policy perennially contradicts it.

A First Report to the Churches

oint Interim Commission on Federal Union

OUR COMMISSION was instructed at Andover (Joint Biennial Meetings of 1953) *to evaluate what has been accomplished* by our federal union in he Council of Liberal Churches — and *to project the ext steps which might be taken* in the further de-elopment of the federal union program. It was sug-ested at Andover that these next steps might be the niting of our Unitarian and Universalist Depart-ents of the Ministry and of Extension.

We have to date (April 1) met together twice in oston. Officers and staff of the Council have re-orted to us. Our own subcommittees have studied ecial topics. The minutes and all pertinent records the Council and of all its committees have been sent us for study. What we have done with this record detailed at the end of this report, under "Commis-on Procedures."

It must be recognized that, given the limited time nce the establishment of the Council, no fully ade-uate evaluation has been possible. Some of the work the Council (notably in adult education and in ublic information) had just begun as we came to ur first deadline. The Program Committees for the oint Biennial Meetings have rightly desired to circu-te some report from the Joint Commission this ring, as a preparation for the meetings in Detroit. hink of this, then, as a first report.

Evaluation

We wish to commend the members and staff of the ouncil for their generally excellent performance in plementing the votes taken at Andover, despite e difficulties and complexities that have appeared the work has developed.

For example, the two denominations have had ch disparate publishing programs that it has not yet en possible to combine them. Council members ve had to distinguish between desirability and feas-ility. We understand that as soon as feasible a suc-ssion of steps will be taken toward the ultimate mplete merger of the two Publications Divisions. e are compelled not only to sympathize with the ouncil in the difficulties encountered, but also to spect the good judgment which has made Council embers recognize that, in publications and in other fields, they must make haste slowly if the objectives of federal union are to be fully and *enduringly* real-ized.

In education federal union is a functioning reality already demonstrating its effectiveness.

Inevitably administrative costs are relatively high in these first years of our federal union. We are le-gally and logically compelled, for a time, to main-tain three administrative staffs. We judge that pres-sent costs are *not* excessive.

Our appreciation of the work of the Council and its staff should be underscored. A firm beginning has been made. With an expanding program of educa-tion and public information, and if merger in publi-cations can be carried forward immediately at least to the point of combining our denominational jour-nals, we are sure that by the fall of 1955 the Council of Liberal Churches will be a felt reality in the minds and hearts of more of the Unitarians and Universal-ists of North America.

Projecting the Next Steps

The Commission believes that for the immediate future CLC has enough to do to complete its existing assignments. The Commission does not recommend adding new functions to the duties delegated to CLC at Andover, with one exception: we recommend that suitable provision be made for close liaison between Liberal Religious Youth and CLC through the Joint Activities Committee of the two denominations and the CLC's Division of Education, as requested by the LRY Council last December.

In pondering the next steps to be taken in federal union, it will repay us to recognize that the kinds of difficulties the Council has encountered already in piecemeal union may be multiplied again and again if we proceed in some mechanical department-by-de-partment fashion.

Some phases of the work of the Departments of the Ministry and Extension probably could be easily joined; others pose major problems enveloped in tra-dition and custom. Financial and legal hindrances will delay still others.

Some possible joint activities cut across our present departmental lines, and should not be delayed be-

cause authority is lacking for the Council to do anything beyond the scope of specified departments.

The piecemeal union approach while continued also commits us to high administrative costs. These have been, at first, inevitable.

We should recall, also, that the next steps will be taken not alone from a position attained in two years by the Council but also from a position achieved by decades of Unitarian-Universalist cooperation. Using the same hymnal, sharing the same church school curriculum, recruiting our ministers from the same seminaries, collaborating in a hundred-and-one different enterprises, we Unitarians and Universalists hold enough in common to become one people.

The Commission believes that at the time of the Detroit meetings the delegates attending should by vote declare whether in their opinion the AUA and the UCA should *sooner or later* be merged.

If there is a really strong sentiment at Detroit that merger should *sooner or later* take place, this Commission recommends that a commission (for convenience in this report called the merger commission) be appointed at Detroit. The merger commission should be charged with the responsibility of drawing up a plan. The present Commission conceives merger to mean the establishment of one corporation which will perform for the Universalist and Unitarian churches (and possibly others) all the functions now performed for the churches by UCA, AUA, and CLC.

It is obvious that such a corporation cannot be set up overnight. Certainly no mass meeting as large as the Joint Biennial Meetings can quickly blueprint a design. If merger is voted and a merger commission established, should this commission be asked to complete its work in time to report a plan which can be acted upon at the Biennial Meetings in 1957? That would require a plebiscite in our churches before the summer of 1957. Or do we want to move ahead more slowly? This is the question at stake in the option expressed (as "sooner or later") in our recommendation above. The delegates at Detroit must set up some kind of timetable. But this Commission recommends in any case that the merger commission be authorized only, and not required, to follow the timetable — so that action taken may reflect the needs and opportunities arising out of new developments in the advance of liberal religion on this continent.

This Commission recommends that the merger commission consist of six persons from each denomination appointed respectively by the Board of Directors of A.U.A. and the Board of Trustees of U.C.A. at the Detroit meetings or as soon thereafter as possible.

The merger commission must of course proceed in full conformity with the Bylaws and other legal instruments of C.L.C., U.C.A. and A.U.A.

This Commission proposes to present specific resolutions at the Detroit meetings which will give the delegates their full opportunity to determine whether this is the time to decide for or against total merger, and, if this is the time for total merger, to decide the procedure which will best carry out the will of the delegates.

Meanwhile the Commission will welcome correspondence from individuals, churches, and church organizations. In preparing the resolutions necessary to introduce these questions before the Joint Biennial Meetings we shall need to know what Universalists and Unitarians are thinking, across the continent.

Commission Procedures

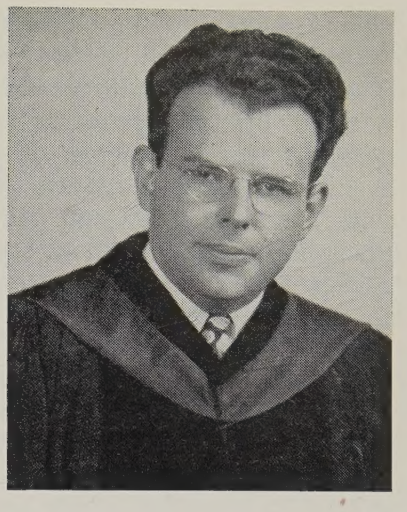
Our Commission was early divided into three subcommittees: (a) Total Merger, (b) More Federal Union (additional departments), (c) Financial Problems. Each committee circulated questionnaires; corresponded with denominational and Council staff and lay members; wrote a "working paper" for study by the entire Commission.

Members of the Commission spent four days together in Boston. Council and denominational personnel were readily available as needed. Members of the Commission had studied all the minutes and other pertinent records of the Council and of all its committees. Much of this record of Council work was reflected in the papers of our subcommittees. At other points it was introduced for review before the full Commission.

The present report was prepared by a drafing committee from the Commission. The report has been reviewed by the Commission, rewritten and finally endorsed by all the members whose names appear below.

Rev. Irving R. Murray,	Rev. Keith C. Munson
Mr. Victor M. Knight	Rev. Robert S. Wolley
Rev. Tracy M. Pullman	Rev. Carl J. Westman
Rev. Frank G. Ricker	Mrs. J. Russell Bowman
Mr. Warren B. Walsh	Dr. Max A. Kapp
Miss Helen C. Robertson	Dr. Clinton L. Scott

Unitarian-Universalist Union at the Grass Roots



Irving R. Murray

"WE Unitarians and Universalists hold enough in common to become one people." Is that ue — really true — at the grass roots?

Your Joint Interim Commission on Federal Union elieves so, and so declares in our First Report to e Churches. To measure the validity of the Commission's judgment the Chairman was instructed to k a representative group of Unitarians and Unirsalists what, if anything, they were doing or had one — together — at the grass roots.

Grass roots are historical and current. Past and esent entangled, they cannot be as gay as spring's esh verdure. But if they are lifeless the field must urve and wither away. In estimating the future ssible field of the Council of Liberal Churches e cannot neglect the grass roots.

Our correspondents give us a mixed report, preonderantly encouraging and optimistic, but not thout misgivings. The promise of the field is een. And so are we, some warn — inexperienced d therefore under the necessity of making haste owly. Most concede that there are uncertainties of nd and weather (economic, largely) to perplex , but urge that we proceed, with all necessary caun, of course, and above all with firmness, faith d ingenuity. The report from the grass roots is: et's get on with it!" Not with a single voice, for ere is a minority report: "Let's watch and wait spell."

The Parsons

Unitarian and Universalist ministers have for many ars been trained at the same theological schools. r some decades a varying number have held prossional status in both denominations: today one hundred and twenty-two of them. They talk shop and study together in common ministerial associations, e.g. Chicago Liberal Ministers, New Hampshire Uni-Uni Ministers, Southern California and Arizona Ministers Council, and others. They delve into "the barrel" for increasingly frequent pulpit exchanges. They have held joint retreats, as at Turkey Run State Park, Indiana; Illinois State Park, Illinois; Essex County, Massachusetts; Exeter, New Hampshire (for the entire New England area).

Our parsons are setting a good pace. They've worked together for years on certain occasional, special projects. Now they are drawing together, not just for emergencies or now-and-again enterprises, but for regular and sustaining common fellowship in parsonage, pulpit, seminar, retreat and *kaffee klatsch.*

Education: Children, Youth and Adults

Education has brought Universalists and Unitarians together for many years. Most of our Church Schools use the same basic curriculum. Some books we've planned together, e.g. *The Beacon Song and Service Book,* which we did twenty-two years ago. And all through the two decades since, we've shared summer institutes, staff (as available for Regional or State Convention meetings, and federated churches), conferences, exchange students, and the continuing search for competent, liberal, professional directors of religious education.

Today with the C.L.C. Division of Education fully operative our R.E. directors are organized in one inclusive Liberal Religious Educators Association. Joint R.E. training sessions have been held, up and down the continent: at Cincinnati, Ohio;

on the campus of the University of Minnesota; in Worcester, Massachusetts; Syracuse, New York; Nashua, New Hampshire, and elsewhere.

Youth beat the rest of us to the punch in 1953, with the complete merger of A.U.Y. and U.Y.F., as Liberal Religious Youth, after several years of joint Board meetings and conventions. Setting us the example, again, this national merger has been quickly followed up with merger of regional and state organizations.

As C.L.C. begins its work in adult education and social relations the full educational program of our two denominations, now one program, promises to make us ever more conscious of our common faith, our single — and singular — enterprise. It *must* unite us to know that in this age of *un*reason we are uniquely committed, together, to the propagation of a rational faith.

In the Good Old Summer-Time!

June, July and August are the months for Unitarians and Universalists to enjoy each other. From coast to coast summer conferences are, increasingly, a joint undertaking. Radford, California; Ferry Beach, Maine; Geneva, Wisconsin; Port Jervis, New York; Star Island, New Hampshire: these are the names of places — where a Unitarian boy met a Universalist girl — where liberal Church School teachers studied a common problem — where a family from Philadelphia and one from Baltimore agreed they'd have to have Thanksgiving Dinner together, and never found out that the one was a Universalist family, and the other Unitarian, until they went to church together Thanksgiving morning. One people, indeed . . . in the good old summer-time. . . .

All the Time

And, increasingly, all the time. . . . Unitarians and Universalists are meeting together, working together all through the church year. In Essex County, Massachusetts, twenty-two of our churches share a joint conference program twice each year. The Plymouth Bay Association of Unitarians and the Old Colony Association of Universalists, also in Massachusetts, joined forces years ago; today six meetings are held each year — a spring and fall rally and four sessions in mid-winter for study of specific churchmanship problems. In the West Coast area women's groups sometimes meet jointly — as they do in Ohio, Ontario-Michigan, and elsewhere. Regional, state and local gatherings of laymen and ministers have recently been held in Bangor, Maine; Chicago, Illinois; Nashua, New Hampshire, and elsewhere. Unitaria Regional Conferences and Universalist State Co ventions have for years occasionally joined forces i common projects; today in many parts of the co tinent the tendency is toward a more frequent an increasingly regular sharing of every possible con mon concern and activity.

With the Bishops and Archbishops

The heading is meant for laughs. Not the lea of the things we Universalists and Unitarians hol in common is our irrevocable commitment to demo racy in our church life. We'll *never* have a bishop

We have had, still have, on the other hand, responsible, effective leadership in both our denom nations. For decades our general superintendent presidents, department heads, regional and state o ficials have worked together. Our service commi tees have collaborated. A joint executive advisor committee from "16" and "25" was for some yea before C.L.C. charged with responsibility for mak ing recommendations *re* "all matters of common co cern." This committee isolated about fifteen are of difficulty or of mutual interest, and geared sep rate denominational machinery to mesh, not clan in these areas.

Liaison between our churches and our theologic schools has become increasingly a joint undertakin of the two denominations together. In 1955-56 th work will become immeasurably important, as w project our first full-fledged program of psycholog cal testing of seminary candidates to determine the fitness for the liberal ministry.

In May, Universalist superintendents and Unita ian regional directors will meet together for thre days, for the first time in our history.

Are we confusing "brass" and "grass roots"? *N* For our denominational leaders are integral to o movement, not set apart from it.

Summary and Challenge

The report from the grass roots tells us th C.L.C. *is* supported by a zestful good fellowship an an effective collaboration between Universalist an Unitarian officials, clergy, youth, laymen and la women. The evidence supports the view of yo commission: " . . . The next steps will be taken n alone from a position attained in two years by th Council but . . . also from a position achieved b decades of Unitarian-Universalist co-operation. . . We Unitarians and Universalists hold enough common to become one people."

There is a challenge here for religious liberals living, but not working, together, in such a state as that from which one convention secretary writes: "We have never had full co-operation from our . . . counterparts. . . . It certainly has not worked out here. We feel we are gaining more co-operation now, but it is still slow."

Let the minority report also record this warning from one of our ablest ministers: " . . . prominent laymen . . . all leaders in their several churches, are unfamiliar with the Council of Liberal Churches and uninformed about contemplated courses of action. . . . Devoted work has built (our denomination's name) to its present significance and influence. Shall we now abandon the ripening fruits of our labors? Our . . . opportunity is rapidly increasing. It could easily become dramatic. Surely it is far more important to meet this opportunity in its full and growing measure than it is to expedite a merging of denominations? Years should pass . . . until our (Unitarian-Universalist) unity is a fact to be formalized rather than that we should attempt a unification for which we are not ready and which does not rely upon the natural and organic processes of human society for its development."

The evidence at our disposal does not support this view. But it needs fairly to be considered at this time. The Commission, moreover, will welcome counsel from every quarter between now and the time of the Joint Biennial Meetings at Detroit.

It *is* important (1) that the present work and the future of C.L.C. should be studied this spring in all our churches; (2) that the results of all such deliberations should be made known to our Commission; and (3) that every church should be represented at Detroit.

Otherwise the decisions taken at Detroit cannot represent the grass roots.

GOD IN MAN: WHY NOT?

There is something ironic and pathetic about our humanistic efforts in the Universalist Church. As humanists, whether theistic or non-theistic, we have laid stress upon the importance of Man. Our gospel has been Man-centered. Value and worth are seen to derive from Man. With this emphasis has been a de-emphasis upon Jesus, and particularly upon a Christo-centric theology. In the courses taught in our Church schools, Jesus is placed in line with prophets and other religious geniuses. The theology of immanence and, in particular, of incarnation, has dropped out of our vocabulary, even though it may be taught as part of our Christian history and background to theological students. When Universalists are quizzed about their feelings or experiences of the Universe, or purpose, or God, they almost invariably rest their case upon God's manifestation in Nature, and ignore the proposition that God is in Man!

The question arises, do we have a vehicle to carry this idea that God is in Man, since the concept of the incarnation has been deflated? We so strongly emphasize Man's importance, and yet our study and reflection as Universalists leave us quite empty and even bitter about Man, and also about the by-products of man's creative genius. Our children, for example, are introduced to a vital experience of God in Nature at an early age. They are left at that point, and the continuity between lower and higher forms of Nature is not even made clear, so that Man is not seen by our children as also a part of Nature, in whom God is felt to be immanent. There is a feeling of coldness about Man. There is an expressed desire on the part of people to get away from their fellowmen; away from the population centers. We are anxious to listen to the voice of deity in nature, as the poet writes about it. But we do not know how to think about God in Man.

The once respectable idea of God's incarnation in Jesus served, and does yet serve for some denominations, to give Man a place of pre-eminence. The myth of the creation story, and the Genesis' pronouncement that "man is made in the image of God," gives the Church a solid foundation on which to build. Man is important, valuable, divine, precious.

We would be able to perceive our duty and privilege, namely to treat each other as "sons of God," and as creatures wherein God may be discovered, if we also had our own myth. Were we to have our myth to treat of this matter, I believe the unbalance herein noted would be rectified. Would we not then be able to emphasize the importance of Man literally, and to talk more meaningfully about him as a reflection or manifestation of God? This would not be out of keeping with our generally accepted theology, it seems to me, to talk more about the significance of Jesus as a symbol of that immanence. The presence of purpose, or God, in man would be felt more keenly, and our children would more easily and naturally accept their fellowmen as brothers-in-God, if the symbol of Jesus' divinity, the "reach" of God toward men, were talked about and taught.

—THEODORE WEBB

Dedication to Growth

Gordon G. Newell

Many Universalist friends, knowing something of the conservatism of the people of Maine, have asked me just how we have gone about reopening churches and getting people to respond to our program. What is the secret? Well, there is no secret, and we are not sure that our approach to the problem is right. It has worked for us in every area in which we have concentrated our attention.

IN Maine we grew weary of the casual remark made by so many Universalists that we are not interested in numbers. We become tired of the same old reports. We wondered if those who talked so much about the universe weren't forgetting the universalist, real or potential, near at hand.

Grow in numbers we must. I asked the Rev. Walter Kellison for a word on growth and he said: "If a church is not growing in membership, it is dying. A church never stands still —it goes either forward or backward. Nature takes care of such idleness. It also seems to me that a church will grow if it is doing something worth while for its members. Those who claim we are not interested in numbers are only rationalizing their impotence."

So! We buried our theological differences. We devoted our time and energy to setting up a fellowship that would help people, no matter what they believed about God. As director of church extension I go up and down the highways and byways, ringing doorbells, talking to people in home, field and shop. I think of it as an errand of friendliness and love, trying to find ways in which we can help. I believe we should not antagonize people. If we want new people in our churches, we must first win their acceptance and their respect. Certainly there is plenty in the Universalist approach to life that can be accepted and respected! Our loftiest and most needed ideal is for honest guidance in growth. We must unite more and more people with our bond of fellowship, setting up a mental and spiritual goal for which to strive. To that goal we must ever point the way, and hope!

I am not making an appeal for uniformity. But we do need, and we need badly, the kind of unity that gives every living soul who comes to us for help *a sense of belonging.* One of the most discouraging aspects of our church work, so some of us think, is to find, from time to time, a person who feels he does not belong anywhere. If we are to grow in numbers let us get a firm grip on the realization that there are potentialities for evil as well as good in growth. We will find problems in human relations we never saw before. Among the people who come to us will be many who are simply "sore" at some other church or some other minister. These people are very apt to be trouble-makers for us, even as they were for our neighbors. So our concern is not alone more people. It has something to do with our attitude toward these people. What can we do for the trouble-maker? Can we guide him to an honest understanding of himself? What kind and quality of person can we help him make of himself? Unless we want a continuance of the same old problems, parish squabbles and all the rest, we must learn:

"You cannot hurry human growth.
It is slow and quiet,
Quiet and slow
As the growth of a tree.

Only when its roots go deep,
Deep within the earth—
Its own earth,
Its own soil—
Will its branches spread wide,
Wide as the earth is wide."

If to be dedicated to growth makes any sense at all, then let us, as we increase in numbers, increase also in stature, in wisdom and in favor with God and man. (That statement about Jesus, by the way, is the best argument I know that Jesus was only human. God does not increase in favor with Himself, does he?) Perhaps that part of our avowal of faith that speaks of the supreme worth of every human personality is a stumbling block. Perhaps it should not be there at all. But since it is, we ought to begin believing in it, *and acting on our belief,* or throw it out altogether! We ought to begin to let people who come to us represent not only themselves, but their problems as well. How much talk we have made about Edwin Markham's famous lines: "Love and I had the wit to win. We drew a circle that took him in." *Do we do that?* Quite obviously, there are a great

ny people who call themselves Universalists who e not Universalists at all. I know some who are just bigoted as those found within the narrowest limits orthodoxy. Have you ever heard the expression: "If h-and-such a person comes here to church, don't pect to find me here." Or,—and this is even more adly! "What is *she* doing here?" Right at this int we need to become experts in human relations.

But while we are still in the valley of limitation d conflict, each church must work out some solun to emotional strain and struggle. We may not derstand the reason for emotional eruption in arches, but we must know by now there *is* a reason. n we not, then, follow some of the simple and sic laws, under the discipline of love, that will ke ours a unique fellowship where all can find lp and comfort? I am encouraged when people tell : they have found in the Universalist church kindss and good will they have not found elsewhere. bert Frost says: "Earth's the right place for love. on't know where it's likely to go better." I believe Universalist Church is the right place for love. hen we lift people to their feet again in love and ndness our church will become what we want it to a place of healing and strength for all who are oken in spirit and seek to become one with us and th God.

Here is our tremendous and immediate concern in church and in the world, breaking down the barrs that stand between man and man. And we break wn those barriers with kindness and love and with giveness most of all. Do you believe that? The t of the matter is, what we really believe does ne to pass. The faith we hold, the ideas we possess, hopes we cherish, actually can and do grow into s and deeds. The institutions of society, and this ludes the church, are the result of inner attitudes mind and spirit! We are presented with the oprtunity of setting up high standards of fellowship each Universalist Church where love and brotherod reign supreme. What an opportunity and chalge we have to express, in word and deed, the love God. Now is the time to rise up and affirm our th. Now is the time to join hands and hearts and nds across everything that destroys and divides. Let be proud we are Universalists, for we have someng of which we may justifiably be proud.

I cannot express as strongly as I feel, our need for unique fellowship such as can be found nowhere e on earth. This is the very heart of our endeavors e in Maine. We have freedom, thank God. May never be lost. But in that freedom, let us remember, we can deny or we can apply the basic aims of our church. We are at liberty to think and do as we wish. We can work for our church or we can say we do not have time, which is just another way of saying we're not interested. We can love, or we can hate. We can tear down, or we can build. We are free to choose what we want, but we shall lose the greatest chance we've ever had if we insist upon religious liberty without loyalty expressed in time, money, and effort.

Progress is being made, but further development to our approach to life involves the solving of these many complex problems and the adjustment of differences on a basis of fairness and justice and love to all. When we learn more about the problems, the hopes, and the ambitions of others, then fear, distrust, and suspicion are succeeded by understanding and cooperation. A partnership of the races and groups of the earth, such as we seek to develop through the Universalist Church, must rest upon a partnership of people and the free exchange of ideas and ideals.

"Here lies the tragedy of our race:
Not that men are poor:
All men know something of poverty.
Not that men are wicked;
Who can claim to be good?
Not that men are ignorant;
Who can boast that he is wise?
. . . But that men are strangers."

Holland Relief — 1945

Our First Ten Years of Service

Germany — 1948-1955

Hungary — 1946

Jordan House Staff —1955

A Noble Tradition

During the first five years of its existence, the Universalist Service Committee helped to heal some of the war wounds inflicted on Holland and Hungary. In co-operation with the International Refugee Organization and the Unitarian Service Committee, the Universalist Service Committee helped develop and operate four "pilot" homes for displaced children and youth in the British Zone. In 1948, the Committee organized its first overseas international work camp at the Arbeiter Wohlfahrt Home for Refugee German Boys in Druhwald and its first Institutional Service unit to serve in a mental hospital (Danvers, Massachusetts). In 1949, it established the World Citizenship Camp for Junior High Youth.

In 1950, it began a five year program of assistance to Japanese Universalists and other religious liberals whose buildings had been destroyed by war. It assisted Arbeiter Wohlfahrt, one of the largest social service agencies in Germany, to train voluntary social workers. It became responsible for the administration of Jordan Neighborhood House in Suffolk, Virginia. It assisted the Holland Flood victims in 1953. In provided educational, medical and scientific equipment for Korea and India through UNESCO and UNKRA in 1954 and 1955.

ır Second Decade of Service

Universalist participation in the educational, social, medical and tific work being done in India by UNESCO and in Korea by KRA; our "pilot" project in intercultural community relations at r Community Center; our program to help the Negroes of Nance- d County, Virginia, through Jordan Neighborhood House success- meet the problems of integration; our cooperation with liberal ious colleagues in Japan, the Philippines, Korea and India, who are ng to create the "wider universalism" in the Orient; our sponsorship e Constitutional Rights Study and related programs in local churches; nedical assistance to several Asian nations; our work camps, at home nbroad; our institutional service units in mental hospitals in Indiana; World Citizenship Camp for Junior High Youth; our East-West Insti- tindicate the areas of service which will occupy our efforts over the ten years.

oncisely stated, these areas of service are: 1) The continuation of projects in intercultural and interhuman relations (Ryder Center, an House, World Citizenship Camp, International Work Camps. 2) ding our share of the technical assistance (educational, medical, tific equipment) to help the under-developed countries combat illiter- starvation, disease. 3) Providing our youth and young adults with tary service opportunities through the work camp and institutional e unit experience. 4) Assisting those religious liberals in the Orient an, Philippines, Korea and India) who are seeking the wider univer- n which must become the philosophy undergirding any world order. aking our part on the firing line of freedom determined to keep man is institutions free and creative.

Purdah Park Education Center
Delhi, India

Japan — Dojin — Tokyo — 19

Chicago, U.S.A. — 1954

Ryder Center, Chicago — 195

Triumph of Life

A Memorial Day Meditation

To all souls of all generations who gave to life "that last full measure of devotion."

Something there is that does not die,
Pervading unimaginable reaches of space,
Persisting over incalculable stretches of time,
In cell and seed and cosmos—
Reality that is indestructible.

Whirling through aeons of spinning spirals,
Not motion only,
But Purpose, weaving Will,
Intent, fashioning Order from inchoate power,
Unseen, the Master of old Chaos wrought Life—
Life, the light that banished darkness.

Age after age, life struggled for being,
Buried under mountains of molten rock,
Drowned beneath flooding seas,
Frozen in arctic ice,
Frustrate, prostrate, but undefeated—
Life did not die!

Puniest of infinitesimal cells, Life did not die;
For Purpose matched fear with courage,
Strengthened weakness with wisdom,
From terror wrought wonder,
Through sacrifice taught love—
So man was born, a living soul.

Offspring of Purpose,
Servant of Will and Intent,
Seeker after deep wisdom,
Creator of beauty and harmony from his wonder,
Builder of community out of his love—
So man found life.

But prisoner of harsh circumstance,
Deceived by the illusion of brute power,
Weakened by puerile pride,
And by greed consumed,
He plunged down dark chasms into night—
So man discovered death.

Almighty Purpose, serene within the living cell,
Redeemed the creature from destruction,
Armed him with intent to build.
Ages of agony strengthened him with mind to reason,
Generations of begetting and rearing ennobled him with love—
So man found self, and knew God.

Yet, ever the shadow of that dread discovery,
His alone of all created beings,
Darkened the mind and stained the face of love.
And fear of death made drear his toiling years,
And tears the common heritage of his appointed days—
So man met demons of futility and despair.

Great Love, child of Almighty Purpose,
From the beginning serene within the living cell,
Incarnate now in the mind of man, gave self,
Conquered hate, futility and despair,
Banished the dark shadow of the fear of death—
So man lost self, and found life!

Something there is that does not die!
Pervading unimaginable reaches of space,
Persisting over incalculable stretches of time,
In cell and seed and cosmos—
Reality that is indestructible!
Life that is eternal.

Mind that thinks, Heart that loves,
Long harvest of Almighty Purpose,
Conquest of light over darkness,
Victory of order and harmony and beauty
Over chaos and primeval ugliness—
Triumph of life over death.

Rejoice, this is Reality,
Triumph of life, Mind that does not die!

— E. H. L.

The Interim Report and Our Responsibility

PRINTED elsewhere in this number is the First Report to the Churches of the Joint Interim Commission on Federation of The Universalist Church of America and the American Unitarian Association. The report is being printed in full in both *The Universalist Leader* and *The Christian Register* in the hope that every Universalist and Unitarian will read it in full and ponder it at leisure. Extra copies are being made available for all the parishes concerned.

Decisions affecting all of the churches and both of the fellowships will be proposed, debated, and voted on at the sessions of the assembly and conference in Detroit next August. Therefore, there must be the widest and most comprehensive discussion of the future relations of our fellowship well in advance of the Detroit meetings to insure wise action. No church should send uninstructed delegates, or worse, uninformed delegates to these meetings.

From the title of this report, we assume (and most earnestly hope) that it will be followed speedily with further and *more detailed* factual reports.

The present report gives well-deserved commendation to the hard-working staff of the Council of Liberal Churches for its achievements to date.

General observations about the history and some current complexities of federation are followed by the major recommendation for action at Detroit: "the delegates attending should by vote declare whether in their opinion the A.U.A. and the U.C.A. should *sooner or later* be merged."

If this vote is affirmative, the Interim Commission recommends the creation of a Merger Commission charged with the responsibility of drawing up a plan" under a definite but elastic time schedule.

The suggestion for an elastic time schedule is not only wise; it is imperative. To insure a constructive outcome to these years of effort, we must have time to work out in detail many aspects of either federation or merger which have been held in a curious kind of suspension up to recently.

The Interim Report touches lightly on the financial strain which our present status imposes on both denominations. Perhaps this strain could have been at least partly avoided if we had planned with more attention to detail *before* federation was voted. Our future steps should not be taken without much more attention to denominational logistics than we have given to such matters in the past.

Real and pressing are the questions of support for vital denominational programs and projects which are not and will not be brought under C.L.C. or its successor for some time. Sacrifice of such programs by either or both denominations would be a distinct disservice to any future federated or merged organization. Temporary suspension of normal programs of service would be not less impractical. If the economic factor threatens too great a strain in these matters, we are convinced that there is nothing dishonorable and everything commendable in the process of either pause for consolidation or strategic retreat to regain strength. In making this suggestion, we are not prophesying disaster. We are simply taking note of danger signs along the road that are too obvious to be ignored. If we see other signs, we shall be as quick to suggest a speeding up of the tempo.

The union of these two liberal churches, under whatever formal name or action, is so very important to the future of liberal religion that it should not be jeopardized by inadequate preparation.

Our great goal requires the utmost in frankness in facing up to every last element of weakness and danger and of strength and potentiality. It requires of us all comprehensive study, widespread discussion, and debate, if we are to keep faith with our high tradition of free religion. Nothing less will insure a creative future.

THE UNIFIED APPEAL
makes possible the
SPREAD OF UNIVERSALISM
Send check to
THE UNIVERSALIST CHURCH OF AMERICA
16 Beacon Street, Boston 8, Mass.

THE UNIVERSALIST CHURCH OF AMERICA
Report of 1955 Nominating Committee

The Nominating Committee presents the following list of officers for The Universalist Church of America, for election at the 1955 biennial session:

PRESIDENT: (for two years) Mr. Alan F. Sawyer, Saugus, Mass.

TRUSTEES: (for four years)
- Dr. Max A. Kapp, Canton, New York, Department of the Ministry
- Melvin Van de Workeen, Boston, Mass., Department of Church Extension
- Dr. Carl A. Bays, Urbana, Illinois, Department of Business Administration
- Dr. Robert Cummins, Department of Investment
- Rev. George M. Lapoint, Rochester, Minnesota (Unassigned)

CENTRAL FELLOWSHIP COMMITTEE: (for four years)
- Dr. Lawrence W. Abbott, Akron, Ohio
- Mr. Kingsbury Badger, South Weymouth, Massachusetts
- Dr. John Q. Parkhurst, Joliet, Illinois
- Dr. Robert Tapp, Canton, New York

COUNCIL OF LIBERAL CHURCHES: (for four years)
- Rev. Carleton M. Fisher, Wausau, Wisconsin
- Dr. Robert Cummins, Winchester, Massachusetts
- Mr. Ralph Stoddard (bank president) Buffalo, New York
- Mr. Harry Levine, Jr. (Corporation Counselor) Utica, New York

NOMINATING COMMITTEE FOR 1957:
- Rev. Wallace Fiske, Hartford, Connecticut
- Mrs. Edwin K. Haas, Rochester, New York
- Rev. David J. Hayeman, Philadelphia, Pennsylvania
- Mr. Harold Perham, West Paris, Maine
- Mrs. S. V. Wilkins, Rose Hill, North Carolina
- Rev. Phillips Thayer, North Olmstead, Ohio
- Dr. Clinton L. Scott, Boston, Massachusetts

OCCASIONAL SERMON:
- Dr. Lawrence W. Abbott, Akron, Ohio

ALTERNATE:
- Rev. Emerson S. Schwenk, Haverhill, Massachusetts

(Signed) Rev. John MacPhee, Chairman
Mrs. Ruth Achenbach
Rev. Maurice Cobb
Dr. Donald K. Evans
Mrs. Louise Inman
Mrs. Marjorie Springall
Cleon Wait

HIGH MORALE HELPED COSTA RICANS

Frank J. Thomas

Little Carlos Eduardo Solis Monge of San Jos was ill in bed with infantile paralysis, but for tw years he had saved his céntimos. When the U.S sold four planes to the government at a dolla apiece, at the bidding of the O.A.S., Carlos sent in dollar to pay for one of the fighter craft. Persona contributions to the Red Cross ranged from fiftee cents to five thousand dollars. Farmers in the coun tryside brought in their oranges and tangerines an gave them by the thousands to the men going ou to fight.

Costa Rica is virtually a disarmed state. The num ber of soldiers is smaller than the number of schools there are one thousand and forty-six schools in th country, and only a few hundred members of th Guardia Civil, who are police rather than fightin men. But the nation as a whole is not pacifist, an North American observers have drawn a parallel during the recent invasion, with the "embattle farmers" of Lexington and Concord.

It was an indignant citizenry that watched a lon plane based in Nicaragua strafe defenseless San Jos early one morning. The people, unaccustomed t attacks by air, all went out into the streets to see th plane swoop down at them, instead of ducking int their homes and throwing themselves on the floo But it was a logical reaction in a country whe nothing military is admired.

The enemy, however, had miscalculated. Instea of frightening the people into surrender, it angere them. In less than three days, thousands of me women and children of all ages had volunteered t fight. Such was the response that the governme had to ask the people to stay home; in any cas there were not enough guns to go around. Govern ment employees by the hundreds closed their des and asked for arms. Many of those who did th actual fighting had never touched a gun in the lives. The nation has long been peace-minded.

It has not been realized by outsiders that from a over South America and the Caribbean came me sages from men offering themselves as volunteer

(W.P

Our Library Desk

UGH ROY CULLEN
A Story of American Opportunity
By Theon Wright
Prentice-Hall, Inc., New York
Price $4.00

Here is a book about a staunch, lf-confessed conservative — a exan (need it be said?); a book hich Hollywood will probably disver and think is perfectly marvels and perfectly American. To be re, it is a bit of Americana which cceeding generations of students ill read as part of an assignment twentieth century United States story, showing that The Fabulous a did not die with Rockefeller d Vanderbilt. About the literary alities of the book: no comment, r beyond the easy and readable yle of newspaper writing, nothing tter could have been anticipated.

The reporters who compiled this oratio Alger story must, it seems me, have written it with tongue-cheek. There are so many things make one chuckle at the solicitous eatment given a sometimes crotchy old man . . . This rich and nerous codger, Hugh Cullen, a f-styled maker-of-men in the pol ical realm, figures prominently in tional politics. Mr. Cullen no ubt thinks he is more influential an he actually is. He spends milns of dollars and much of his me, one would judge, trying to anipulate the votes and voters. But rightist position has been repudied on successive occasions, including the more recent censure of Joseph Carthy.

Mr. Cullen does not like Harold assen because he once espoused Vorld Union," (Stassen conveniently repudiated the position, as he exained to Mr. Cullen by letter), d because Mr. Stassen tends to be rtial toward socialism. Mr. Cullen es John T. Flynn. He approves Bricker and his troglodyte contutional amendment. He has a gh regard for Senator Martin of assachusetts. He repudiated Wenll Wilkie because of his "One World" view. He does not like our involvement in the United Nations. He was anti-Thomas Dewey and did not like Dewey's "Civil Rights Bill" in the Republican party platform. He brought pressure to bear on the Senate to turn down President Truman's appointment of Leland Olds to the Federal Power Commission because Mr. Olds admitted he would establish " 'social responsibility' in place of the profit motive."

Hugh Roy Cullen is, however, a very generous man. Thousands of people are indebted to him. He practically built a University and has endowed several hospitals to the tune of millions of dollars.

Reviewing this book in a religious journal, it is proper to make an observation about Mr. Cullen's religious philosophy. It is shallow and superficial as far as one can discover anything about it in the biography. There is no evidence of any depth, or of any creative thinking on the part of the man. The book is not in the least subjective, and shows no indication that Mr. Cullen has thought seriously or profoundly about philosophical, spiritual, theological or religious matters. It is too bad that Mr. Cullen had no contact with liberalism as he grew up. Even now, it would be interesting to see the sparks fly were he to engage in combat with some religious liberal. He would be a fair fighter, and would not take unfair advantage of his power and prestige in the fight.

—THEODORE WEBB

THE SEPTUAGINT BIBLE
Translated by Charles Thomson
Colonial Press, Inc.
Price $6.50

Of the books that come to my attention, not too many impress me enough to make me feel that I must spend some time with them.

When I took the wrapper off *The Septuagint Bible,* that oldest of Old Testaments in the newest and best of printed forms, I would have tossed it aside except for something in the feel of it. I looked it over, hefted it, opened it here and there. It opened all the way without a creak; it stayed open when I set it down. It was just right in weight, in every way obedient to the touch. The print simply begged to be read. A magnificent bit of book, but who would want to read it? Yet before I let it go I looked at familiar psalms, favored selections from Job and Isaiah, and then I knew it had value not for the scholar alone, but for the ordinary student of the Bible. It does what a different translation always does, suggests new meanings, breaks up the forms that are so familiar that they leave "the little grey cells" unawakened. In addition, this is an Old Testament with a history, one used in ancient times, a book so old that its origin is shrouded in romantic legend. If one is a Bible student, this *Septuagint* has a place on his shelf.

—ANGUS H. MACLEAN

THE STORY OF JESUS
By Theodore P. Ferris
Oxford University Press, N. Y.
Price $2.30

This is a very simple, often colloquial, exposition of the highlights in the life of Jesus, told from the liberal Episcopalian point of view. Dr. Ferris is the rector of Trinity Church, Boston, and this book is from a series of sermons preached there.

The narrative is accompanied by homely, not unpleasant moralizing, and contemporary parallels are used as aids to understanding the gospel story. It is aimed at, and I think hits, the average church-going adult.

—A. F. Z.

BOOKS RECEIVED

Questions that Matter Most by Floyd and Tynette Hills, Beacon Press.

William Ellery Channing, Apostle of the Free Mind by David P. Edgell, Beacon Press.

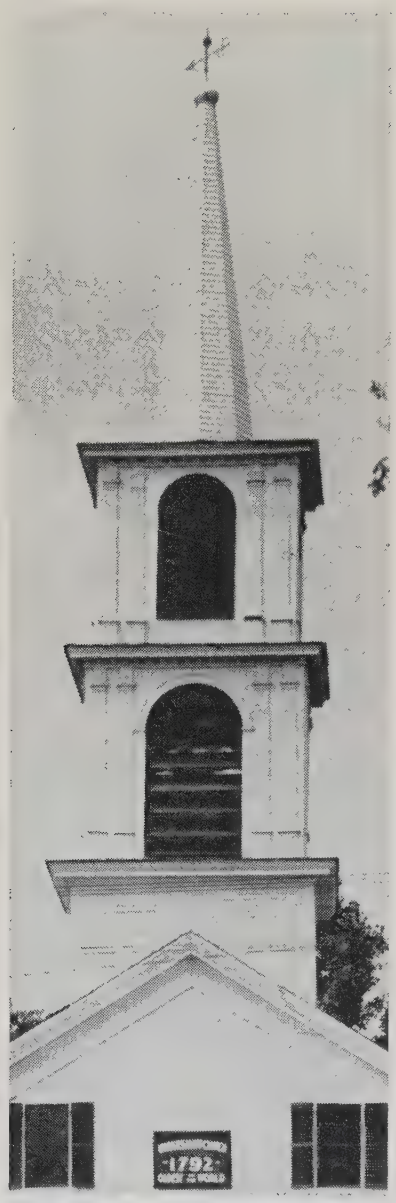
The Early Church and the Coming Great Church by John Knox, Abington Press.

To be reviewed in early issues.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

SUMMER SERVICES AT UNIVERSALIST CHURCH, OXFORD, MASS.



Universalists and their friends are invited to join with the campers and staff members of the Clara Barton and the Elliott P. Joslin Camps for three Sunday services which are to be held in the historic church at Oxford, Mass., on July 3, July 24 and August 14.

In recent years, only a handful of persons other than campers and staff members have been present for the weekly services which were held at the Oxford Church. Sundays being "change-days" at the camps has meant that on some occasions only a small number of children were able to attend. This fact and other camp program conflicts influenced the decision of the Birthplace and Camps Committee to invite Universalist ministers to conduct weekly services on the campuses except for the three Sundays when girls and boys will come together at the Oxford Church.

Dr. Clinton L. Scott, superintendent of the Massachusetts Universalist Convention, is co-operating with the committee in planning three Sunday services which it is hoped will be of special concern to many Universalists. Groups are encouraged to bring picnic luncheons which can be enjoyed at the camps where Mr. Robert B. Vail, Director of the Camps, will make provision for guests. These Sunday services will afford an opportunity to attend services in the oldest Universalist Church building in the world, to visit the Clara Barton Birthplace and to see the Camps for Diabetic Children during the camp season.

PRE-VIEWS OF INSTITUTES FOR UNIVERSALIST WOMEN

June 13-19: Shelter Neck, North Carolina. This is to be a family institute with one day and evening being given over to the Association of Universalist Women program. For further information write: Mrs. Harvey Mitchell, 120 Queens Road, Jacksonville, North Carolina.

June 26-July 2: Lake Geneva Summer Conference, Lake Geneva, Wisconsin. Universalists will meet with the Unitarians for the youth and family institutes which will be held separately but during this one week. Lectures and discussion and special evening programs have been planned for adults. Literature, Drama and Liberal Religion; History of the Liberal Church; Visual Aids; these are among the topics for the discussion groups. For further information write: Rev. Charles Philips, Des Moines, Iowa.

July 17-24: Midwest Institute, Bridgman, Michigan. For several years Universalist women have been active participants in this Universalist Family Institute. This coming season they will be joined by Unitarians in the region. While plans are incomplete, there is certain to be some provision for workshops for women. For further information, write: Mr. Frank Gentile, 16205 Burt Road, Detroit 19, Michigan.

July 16-22: Association of Universalist Women Institute, Murray Grove, N. J. Classes in Churchmanship, A.U.W. Workshops and special evening programs will be included in the program. Whether they live in the geographical area or not, all Universalist women are welcome to attend this institute which is held at a place of historic significance for the denomination. For further information write: 16 Beacon Street, Boston 8, Mass.

July 17-23: Association of Universalist Women, Unirondack, N. Y. Emphasis at this institute, sponsored by the New York Association, will be upon leadership training through A.U.W. Workshops and supplementary courses. All Universalist women are welcome whether or not their residence is in New York. For further information write: Mrs. George Tennant, 100 Newton Road, Hamburg, N. Y.

August 6-13: Association of Universalist Women, Ferry Beach, Maine. The program for the week will follow the same general plan as is outlined for Murray Grove. This week is sponsored by the national Association and the Massachusetts A.U.W. For further information write: 16 Beacon Street, Boston 8, Mass.

Pacific Coast Institute for Religious Liberals, Camp Radford, California. As in past years there will be op-

portunity for women to meet together although this is primarily a family institute.

uthern Institute. At this institute for Universalists of the south, there is usually some time alloted to the women's program although the institute is for all ages.

NLY FORTY-TWO DAYS EMAINING BEFORE OUR AG DAY OBSERVANCE!

Doorway, Clara Barton Birthplace

y 1, 1955 — June 11, 1955.

re is the tentative program —

mptly at 10:15 at the Elliott P. oslin Camp, Charlton, Massachuetts.

akers — Dr. Elliott P. Joslin, Dr. Priscilla White, Robert B. Vail.

mptly at 12:00 o'clock at the birthplace of Clara Barton, North Oxford.

aker — The Rev. Francis C. Anderson.

Episode in the Life of Clara Barton — from the Pageant — *Milestones Along the Way* by Mrs. J. Russell Bowman.

We are extremely fortunate to be to present to you these fine speakand devoted workers for our Birthce and Camps. Moving pictures of Joslin Camp will be shown.

Put a ring around the date of June on your calendar.

ONLY FORTY-TWO DAYS REMAINING!

INSTALLATION

ROBERT W. STERLING was installed as minister of the First Universalist Church of Central Square, New York, Monday evening, March 28, 1955.

The Installation Address was given by Dr. Angus H. MacLean, dean of the Theological School of St. Lawrence University. Mr. Sterling was ordained by Dean MacLean in June, 1952.

Wendell B. Crabtree, president of the Church, conducted the Act of Installation with the congregation joining him and Mr. Sterling in their pledges of mutual responsibility to each other. Others participating in the service were the Rev. Theodore A. Webb, minister of the First Universalist Church of Canton, New York, who gave the Charge to the Minister; the Rev. Howard B. Gilman, superintendent of the New York State Convention of Universalists, who gave the Charge to the Congregation; Dr. Ellsworth C. Reamon, minister of Betts Memorial Universalist Church of Syracuse, New York, who gave the Installation Prayer; and the Rev. William J. Metz, former minister of the Central Square Church, who presided at the opening of the service. The Benediction was given by Mr. Sterling.

Before beginning his ministry in Central Square last September Mr. Sterling served Universalist Churches in Hornell, New York and North Hatley, Quebec. He graduated from St. Lawrence University in 1950 and from the Theological School in 1952. He is presently district superintendent of the Cayuga-Chenango Universalist Association and is serving as treasurer of the New York State Universalist Ministers' Association. Mr. Sterling married the former Catherine L. Mays, daughter of Mrs. M. C. Mays, and the late Rev. Mr. Mays, in August 1954.

A reception for Mr. and Mrs. Sterling followed the Installation service in the assembly room of the church.

ORDINATION

VINTON BAXTER BOWERING and JANET HARTZELL BOWERING were ordained to the Universalist ministry Sunday, January 30, 1955, in the Universalist Church of Outlaw's Bridge, North Carolina.

Dr. Albert D. Bell, secretary of the North Carolina Fellowship Committee, presided and offered the Invocation. The Scripture was read by the Rev. Rhys Williams, minister of the Unitarian Church at Charleston, South Carolina.

The Rev. Edna P. Bruner, field worker of the department of Education, Council of Liberal Churches, preached the Ordination Sermon and led in the Acts of Ordination. Dr. Bell welcomed the new Universalist ministers to the North Carolina Convention.

Words of Dedication were spoken by the Rev. Janet Hartzell Bowering and the Benediction was pronounced by the Rev. Vinton Baxter Bowering.

ROBINSON OF DENVER EDITS COMMUNITY PROTESTANT JOURNAL

The Rev. William F. Robinson, III, minister of the King's Highway Universalist Church, Denver, Colorado, is the editor of a new journal of religion, *The Protestant Forum.* This journal is published quarterly for all Protestants providing a forum for both Protestant ministers and laymen in Denver and throughout the state of Colorado. The 1954-55 Winter number features a vigorous symposium on legalized gambling in Colorado.

PERSONALS

The Rev. Douglas H. Robbins, minister of the Winthrop Street Universalist Church of Augusta, Maine, was elected president of the Augusta Kiwanis Club in January. The club with ninety members has as one of its main projects work for underprivileged children.

The Rev. George C. Boorn, after six and a half years of successful pastorate at Oaklanden, Indiana, has become minister of the Columbus, Ohio Universalist Church.

News of Churches and Church People

Ohio Valley Federation of Liberal Religious Youth meeting for their spring conference, Louisville, Kentucky, March 18, 19, 20, 1955.

AMERICAN DELEGATES TO EUROPE FOR LIBERAL RELIGIOUS YOUTH

The following young people make up the delegation to Europe this coming summer: Kim Beach, Betsy Blatt, Sally Brochu, Sally Bunton, Lee Campbell, Ted Draper, Louise Gerken, Nancy Gibbons, Connie Grieg, Barbara Hartshorne, Alden Head, Mary Jean Herter, Barbara Howitt, Hazel Hutchinson, Mabel Hutchinson, Spencer Lavan, Michael McLaughlin, Patricia Pattison, Andrea Rankin, Archie Rothman, John Sawyer, Kaye Schumacher, Audrey Smith, Richard Teare, Virginia Teare, Charlotte Thompson, Gaylord Valley and Jessie Anne Venable. They come from Unitarian and Universalist churches in Ohio, Pennsylvania, Canada, New York, New Jersey, New Hampshire, Maine, California, Oklahoma, Massachusetts, Minnesota, Texas.

They will attend the IRF Conference in England and the study camp at Albert Schweitzer College in Switzerland. Many of them will also go to the IARF Conference in Ireland. In addition they will travel to other countries, perhaps Germany, Italy, Holland, Scotland, visiting the young people who were guests in America last summer. Alice M. Harrison, associate director of Liberal Religious Youth, will be group leader and chaperone. Her student assistant will be Axel Hoffer, member of the 1953 delegation and secretary of the International Religious Fellowship.

They will travel by boat from Quebec on July 4 and return in early September.

LIBERAL RELIGIOUS YOUTH HAS ACTIVE SPRING AND SUMMER PROGRAM

May

Iroquois Federation of LRY, Spring Conference, Canton, N. Y.

Executive Board of Continental LRY Meeting in Boston, Massachusetts.

LRY Dinner at the Annual Ma Meetings of American Unitaria Association, Boston, Mass.

New England Regional Committe of LRY Weekend, Rolling Ridg Mass.

June

Southern Federation LRY Institut Shelter Neck, N. C.

Ohio State Convention, New Mad son, Ohio.

Continental Convention of LRY Olivet, Michigan.

New England High School Confe ence of LRY, Star Island, Ports mouth, N. H.

South West Conference, Arkansas.

High School Conference, Row Mass.

Mid-West Conference, Geneva, Wis

West Coast Conference, Radford California.

July

Iroquois Youth Institute, Unior dack, Beaver Lake, N.Y.

Mid-West LRY Youth Institut Bridgman, Michigan.

International Religious Fellowsh delegation leaves Quebec for Eu rope.

August

Youth Laboratory of LRY, Fer Beach, Saco, Maine.

Middle Atlantic Federation Summ Conference, Murray Grove, N.

Southern Institute, Camp Hill, Al

September

Labor-Day Weekend Young Adu Conference, Ferry Beach, Sac Maine.

International Religious Fellowsh group returns from Europe.

CENTRAL FELLOWSHIP COMMITTEE

Accepted the application of th Athens, Georgia Fellowship Group f fellowship affiliation with The Unive salist Church of America, all requir ments having been met.

—Esther A. Richardson, *Secreta* March 29, 1955

OHIO FELLOWSHIP COMMITTEE

Granted license as Lay Preacher Carl Elstun, Cincinnati, April 8, 195

—Harriet E. Druley, *Secreta*

BITUARIES

OBERT SCOTT ELLERMAN

The Rev. Robert Scott Kellerman ed at his home in Blanchester, Ohio, nday, March 27, 1955. Mr. Keller- an was the oldest ordained minister the Universalist Church. Had he ved until September, he would have ached the century mark.

Robert Scott Kellerman was born in dar Hill, Ohio, September 19, 1855. e was educated at Fairfield Union ademy in his native state. In 1879, completed his theological course d was awarded a Bachelor of Divini- Degree by Tufts College School of ligion. He was ordained to the niversalist ministry that same year.

Mr. Kellerman served parishes in tchburg and Orange, Massachusetts; rtland, Maine; Bradford and Hot ottom, Pennsylvania; Durham and eensboro, North Carolina; Whites- lle, New York, and Blanchester, io. In 1929, the Blanchester Uni- rsalist Church celebrated the fiftieth niversary of Mr. Kellerman's ordina- n. The Universalist Church of merica presented Mr. Kellerman with citation as the oldest ordained Uni- rsalist minister in 1953.

Robert Kellerman married Anna M. cNaughten, January 25, 1882. In 32, Mr. and Mrs. Kellerman were e guests of honor at a happy fiftieth edding anniversary.

Funeral services were held in the anchester Universalist Church, Wed- sday, March 30. Officiating clergy- en were Dr. Donald K. Evans, super- endent of Universalist Churches of io, the Rev. Albert Q. Perry, minis- of the Universalist City Temple, ncinnati, and Mr. Lawrence A. atz, lay minister of the Blanchester urch.

HARLES B. LADD

Mr. Charles B. Ladd, for many years ll-known Universalist lay leader and ic minded citizen, died at his home Everett, Massachusetts, March 9.

Mr. Ladd was an active member of e First Universalist Parish of Everett d a former officer of the parish. He ved his church in both the state and the national organizations. He was for many years a trustee of both The Universalist Church of America and the Universalist Publishing House.

Mr. Ladd, who was a native of Everett, was past president and director of the Everett Co-operative Bank. He served also as a director for the Everett Home for Aged Persons. He was for many years vice-president of F. P. Bennett and Co., Publishers of the *United States Investor* and the *Cotton Wool Reporter*.

The Rev. Fred B. Mooney, minister of the Everett Universalist Church, officiated at the funeral service which was held in the home.

Mr. Ladd is survived by his widow, Mrs. Lydia A. Ladd, and one son, Charles, of Winchester, Massachusetts.

ALICE DINSMORE MILBURN

Mrs. Alice D. Milburn, wife of Dr. Ulysses S. Milburn, died in the Melrose Hospital, March 29, 1955, after a protracted illness.

Mrs. Milburn was born November 13, 1882, in Susquehanna, Pennsylvania. As a young woman, she went to Oneonta, N.Y. to take a secretarial position. On October 9, 1910, she was married to Ulysses S. Milburn, then minister of the Oneonta church. During their long lifetime together, Dr. and Mrs. Milburn not only served Universalist parishes in New York and Massachusetts, but also traveled extensively. Mrs. Milburn, always interested in literary matters, joined actively with her husband in their lifelong hobby of collecting first editions with especial interest in Nathaniel Hawthorne. The unique and highly valuable Hawthorne collection consisting of first editions, manuscript notes and Hawthorne studies was presented to St. Lawrence University by Dr. and Mrs. Milburn recently.

Funeral services for Mrs. Milburn were held at the Shattuck Funeral Home in Everett, Massachusetts, March 31. The Rev. Robert Miller, minister of the Melrose Universalist Church, officiated.

Mrs. Milburn is survived by Dr. Milburn and two sisters, Miss Bertha Dinsmore and Mrs. Benedict Finigan, and a nephew, George, of Oneonta, N.Y.

MIDWEST CONFERENCE BOARD MEETING

The executive board of the Midwest Universalist Conference held its spring meeting at the Lasalle Hotel, Chicago, Tuesday, March 22. Those present were the Rev. Russell Lockwood, Indiana; Mrs. Edgar Wilson and the Rev. Carleton M. Fisher, Wisconsin; the Rev. George Lapoint, Minnesota; Mrs. Thomas Wildman, Iowa; the Rev. Albert Harkins and Mrs. Carl Bays, Illinois. In addition to the board members, there were present the Regional Minister, the Rev. John MacPhee; the Extension Minister, the Rev. Donald Thompson; Robert Kramer, conference attorney; Paul Herschel and Mrs. Patricia Rehm.

Mrs. Edgar Wilson, president of the Conference, presided. On nomination of the Rev. George Lapoint, the Rev. John MacPhee was elected secretary to fill a vacancy left by the resignation of Louanna Wilson. Mrs. Ralph Rehm of Elgin, Illinois was elected assistant secretary. For treasurer to fill a vacancy left by the resignation of Mrs. Thomas Wildman, the Rev. Albert Harkins nominated Paul E. Herschel, Jr. of Peoria, Illinois. Mr. Herschel was thereupon elected. Mrs. Eunice Crawford, Peoria, Illinois, was elected assistant treasurer.

In the president's report, Mrs. Wilson noted that the Minnesota and Wisconsin Conventions had voted to appropriate eighty per cent of their income for Midwest conference work and had also authorized the conference to collect a three and one-third per cent quota from the churches of those states. Indiana and Iowa have not yet acted. The Rev. David Cole reported that the Illinois Convention had voted to increase their giving to the conference for next year up to a total of four thousand dollars if a full time regional minister be employed.

Mrs. Wilson also reported on the status of the project of organizing the conference fellowship committee. In this connection, the Bylaws Committee presented an amendment to the conference, bylaws explicitly enumerating the nature, structure, function and powers of the Conference Committee operating under the Laws of Fellowship, Government and Disci-

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pline of The Universalist Church of America. This amendment will become part of the Bylaws upon ratification of the member state conventions.

Plans were discussed for the period beginning September 1 next, at which time the initial agreement between the five states and the Regional Minister expires. After discussion, the Board voted to give power to its executive committee to deal with the future administration of the conference program.

MISS HARRISON IN THE FIELD

Alice M. Harrison, Associate Director of Liberal Religious Youth, recently finished an extended field trip. She led work-shops, spoke at banquets at the LRY Federation meetings in Akron, Ohio; Montclair, N. J.; Louisville, Ky.; addressed youth advisors, parents and morning congregations while serving local churches at Akron, Ohio; Buffalo and Watertown, N. Y., and met with local LRY groups at Williamsville, N. Y., Toronto and Montreal, Canada.

She also attended the LRY New England Get-together in Melrose, Mass., the Junior High Rally at Waltham, Massachusetts and the Essex Federation of LRY at Lynn, Massachusetts.

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

On March 24, 1955, the Central Fellowship Committee took the following actions:

VOTED to grant reciprocal fellowship to the Rev. William J. Gold, an ordained Congregational clergyman.

VOTED to grant reciprocal fellowship to the Rev. E. Burdette Backus, an ordained Unitarian clergyman.

VOTED to ratify the action of the New Hampshire Fellowship Committee in granting to the Rev. John Ruskin Clark, Jr., reciprocal fellowship as an ordained Unitarian clergyman.

—ESTHER A. RICHARDSON, *Secretary*

CENTRAL FELLOWSHIP COMMITTEE

On March 28, 1955, the Central Fellowship Committee voted to ratify the action of the Massachusetts Fellowship Committee in granting to the Rev. Ernest Cassara reciprocal fellowship as an ordained Unitarian clergyman.

—ESTHER A. RICHARDSON, *Secretary*

RHODE ISLAND UNIVERSALIST CONVENTION

The 118th Annual Session of the Rhode Island Universalist Convention will be held in the First Universalist Church, Woonsocket, R. I. on Wednesday, June 1, 1955, beginning at 4:30 P.M. for the hearing of annual reports, the election of officers, and for any other business that may legally come before the Convention.

—JOHN P. CHRISTENSEN, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE ANNUAL MEETING

The annual meeting of the Universalist Woman's Alliance will be held at Bethany Union, Friday, May 20, 1955, at eleven o'clock.

Mrs. Dorothy Dower will speak on *Hats*. For luncheon (75 cents) reservations, call Mrs. Dumas, CO 6-0240.

—GRACE M. ELWELL,
Recording Secretary

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MASSACHUSETTS FELLOWSHIP COMMITTEE

Granted Reciprocal Fellowship to the Rev. Ernest Cassara (Unitarian).

Accepted by transfer from New Hampshire the Rev. Gustave H. Leining, and the Rev. Fred A. Russell, Jr.

Accepted by transfer from California the Rev. Harold K. Shelley.

Accepted by transfer from Connecticut the Rev. Eric A. Ayer.

Renewed the Lay License for three years of Harold B. Stone, as of March 26, 1955.

Letter of License to Preach of James E. Munroe, Jr., is hereby revoked as of April 1, 1955, since he is no longer in the ministry.

—RAYMOND M. SCOTT, *Secretary*

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—AGNES E. PETERSON,
Recording Secretary.

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